

RELIGIOUS NEWS

THE general conference at Northfield begins its twentieth annual gathering with some of its best speakers scheduled for the first week. The conference opened yesterday afternoon at 2 p. m. Rev. F. B. Meyer, pastor of Christ church, London, will preach in the large auditorium. Mr. Meyer is the successor of Dr. Newman Hall in his London pastorate and as a preacher is very popular with the masses. His writings are largely read. For many years he has been identified with the Northfield work, and was a warm friend of D. L. Moody. On Monday and Tuesday, Rev. John Kelman, of Edinburgh will deliver the main address. Mr. Kelman is well known for his work among the students of the British universities. During the past year he made a trip to the Holy Land, at which time some very important archaeological discoveries were made. Dr. H. G. Underwood, of the Presbyterian board of missions will also be in Northfield during the early part of the conference. The memorable address given by Dr. Underhill at the recent Presbyterian assembly is still largely commented upon by the religious press. The managers of the conference plan to have either Mr. Meyer or Rev. G. Campbell Morgan at Northfield every Sunday of the conference.

fore which the high priest appeared on the great day of atonement. The grand purpose of the ark was to contain in it the ark of the covenant, the tables of stone on which was written the law of God, the most sacred thing of the Levitical dispensation. In the Holy Place was the altar of incense, the golden table, and the golden candlestick, described in Exodus xxvi, xxvii, and xxviii. Around the tabernacle was a court, open to the south, and containing the golden laver and the golden table of showbread. This court was enclosed with curtains that were hung upon a series of pillars of acacia, which were five cubits in height held upright by cords and pins. The furniture of the court consisted of the altar of burnt offering, used for sacrifices, and the laver of brass, in which the priests washed their hands and feet before offering sacrifice.

SUNDAY-SCHOOL LESSON FOR AUGUST 3

THE TABERNACLE

Exod., xli-13.

BY REV. J. E. GILBERT, D. D. Secretary of American Society of Religious Education.

CONTEXT—Before beginning the study of our lesson one should read with more than ordinary care the last fifteen chapters of Exodus. The context is always this reading as suggested in our general topic is too comprehensive. We have not really a lesson upon the tabernacle, but rather upon its erection and consecration. But for the sake of fuller and clearer view we shall treat the subject more extensively than these thirteen verses might require. The importance of the theme is sufficient warrant for such course.

HISTORY—After the delivery of the first group of laws to Israel and the popular ratification of the covenant Moses was called again into the mount to meet God. There he was instructed to make a sanctuary, a tabernacle, in which to dwell. (Ex. xxv-31). For this purpose the people were directed to present a free-will offering of gold, silver, brass, fine linen, goat's hair, and skins, as well as skins, shittim wood spices and precious stones. Some of these materials were brought from Egypt, and some were obtained in the wilderness. (Ex. xxv-31). God gave full directions concerning the structure and its furniture was to be called the tabernacle of the congregation, distinguishing it from the sanctuary which had been the headquarters (Ex. xxv-31). Moreover, the tabernacle of the congregation and its several parts were represented pictorially to Moses (Ex. xxv-31). God indicated that the tabernacle should be the architect, Bezaleel of Judah and Aholiab of Dan, upon the spirit of God rested (Ex. xxxi-2, 3, 6). The work was interrupted by the worship of the golden calf, but after the punishment of the offenders and the restoration of the people to the Divine favor, it was resumed and pushed forward to completion. It is impossible for us to determine precisely how much time was occupied in the construction.

DESCRIPTION—The tabernacle proper was an oblong rectangular structure, 30 cubits (30 inches to a cubit) long by 19 cubits in breadth. It was built of shittim wood boards 10 cubits long standing erect in close contact with each other and fastened together. It was covered with four sets of curtains of fine twisted linen ornamented with cherubim of cunning work, one of goat's hair, one of ram's skin and one of badger's skin. These curtains were spread from side to side, and fastened to the frame by rings. The tabernacle was divided into two parts—the Holy Place and the Holy of Holies, separated by a veil, the former twice the size of the latter. There was but one piece of furniture in the Holy of Holies, the ark of the covenant, a small chest overlaid within and without with gold. On the upper side of the ark was the mercy seat supporting two cherubim, one on each end, regarded as the symbolic throne of the Divine presence, be-

ERECTOR

ERECTOR—We now come to the first part of our lesson proper, the setting up of the tabernacle (verses 1 to 8). This was done on the first day of the first month at the command of God, about the middle of the month of the year. The intention was to prepare for the passover which was celebrated on the fifteenth day (Ex. xli-15). The tabernacle was to be a sanctuary for the people, and the attitude of Israel grouped around it in a fixed order according to tribal rank. See Numbers, second chapter. On the east were Levi, Zebulun and Issachar, on the west, Ephraim, Manasseh and Benjamin, on the south, Reuben, Simeon and Gad; on the north, Dan, Asher and Naphtali. Thus the structure of God became the rallying point of Israel. Our lesson gives the order in which the parts were to be set up, not only for the first time, but also for the time the camp was formed. This order was not only a matter of convenience, but of instruction as well—the tabernacle proper, the ark of testimony, the table of showbread, the golden table, the golden table of showbread, the altar of incense, the altar of burnt offering, the laver, and then the outer court. Here were eight distinct and regular services, to be done with due reverence and care always in obedience to the Divine word (I Cor. xiv-40). It was intended that by this prescribed uniformity and order, to be done with reverence and care always in obedience to the Divine word (I Cor. xiv-40). It was intended that by this prescribed uniformity and order, to be done with reverence and care always in obedience to the Divine word (I Cor. xiv-40).

CONSECRATION

CONSECRATION—(Verses 9-12). The construction and erection of the tabernacle was mechanical. When performed after the Divine direction, every minute detail being followed, it would seem to be, at completion a purely human product. Something must be done to consecrate the place, and to awaken reverence for it in the minds of the people. That was effected by what we would term a dedication, first of the tabernacle and next of the men who were appointed to minister there. This was done by Moses in a very simple ceremony. He took a lamb, a kid of the goats, and a bull, a compound of olive oil and spices which had been directed to make according to a given prescription, and with which he sprinkled the tabernacle and the vessels which were to be used in it. (Ex. xxx-25-29). Olive oil answered three purposes in domestic life, it was used as fuel, it was used as a preservative, and it was used as a perfume. It illuminated the dwelling; it supplied an agreeable fragrance for the skin. In correspondence with these three uses it served as an excellent religious symbol. The same oil was used in the consecration of the priests, and they were washed in the laver. They were the clad in their priestly garments, made after the directions of the Almighty. (Ex. xxv-31). The tabernacle and persons apart as holy or sacred, removing them forever from the common or secular.

SIGNIFICANCE

SIGNIFICANCE—There was a purpose in all this which every student must seek for himself, the chief points of which we will set forth in some brief statements. 1. It helped to make the transition from the worship of Egypt with which the Israelites had been acquainted to the worship of Jehovah. The objects and forms of Egyptian worship were retained and given a new meaning. The people were not prepared for a sudden change. 2. The tabernacle dwelling; it supplied an agreeable fragrance for the skin. In correspondence with these three uses it served as an excellent religious symbol. The same oil was used in the consecration of the priests, and they were washed in the laver. They were the clad in their priestly garments, made after the directions of the Almighty. (Ex. xxv-31). The tabernacle and persons apart as holy or sacred, removing them forever from the common or secular.

CONCLUSION

CONCLUSION—1. We see how wisely and gently God dealt with people in their inhumanity. He did not smite them from Egypt to the Israelites were not prepared for the elevating truths of a pure monotheism, and forms and ceremonies were introduced of the spirit to the Holy Spirit, gradually elevating and educating them for a better system. 2. We see how religious interests are progressive. That which is inserted in one age, while imperfect, is nevertheless prepared for that which must come after. The tabernacle preceded the temple and that the church, and each successive period gathers up what the former period has laid down. 3. When any clearly defined form or institution is established by Divine authority men ought to observe and preserve it for the purpose for which it was originally intended, that thereby God's work may advance and His plan unfold and mature.

SERVICES IN THE VARIOUS CHURCHES

METHODIST EPISCOPAL. Elm Park Methodist Episcopal—Prayer at 10.30 a. m.; 10.30 a. m., the assistant pastor, E. Singer will preach. Sunday school at 2 p. m.; senior league at 8.30 p. m. at 7.30 p. m. Rev. Austin Church, D. D., the presiding elder of Wyoming. Simpson Methodist Episcopal church, North Main avenue—Rev. Hugh C. McDermott, pastor. Love feast, 9 a. m.; at 10.30 the Lord's supper will be commemorated and Rev. Austin Griffin, D. D., the presiding elder, will give an address. At the evening service the pastor will preach on the text, "A Personal God the Creator of All." Sunday school at 12 o'clock and Epworth league at 8.30 p. m. Friends and strangers welcome. Asbury Methodist Episcopal Church—Rev. Chas. A. Benjamin pastor. Preaching by the pastor at 10.30 a. m. Subject, "Mountain Top Experience." At 7.30 p. m. subject, "Evils Wrought by Want of Thought." Sunday school at 2.30 p. m. league at 8.30 p. m. Seats free. All are welcome. Embury Methodist Episcopal Church—Rev. James Benninger, pastor. Services

on Sunday as follows. At 10.30, reception and address to probationers; class meeting at 11.30; Sunday school at 2 p. m. Epworth league at 8.30, leader, Miss Anna Bennett. Evening preaching service at 7.30. Address by H. Y. Takasugi, of Tokio, Japan, brother of the famous Japanese statesman, Gen. Joseph Takasugi.

Court Street Methodist Episcopal church—G. Lyman, pastor. Class No. 4 at 8 a. m. DeWitt, leader. Preaching, 10.30 a. m. Sunday school, 11.45. G. R. Clark, superintendent. Epworth league, 8.30. Percy Morris, leader. Preaching, 7.30. Evening prayer meeting, Monday, 7.30; class No. 2, Tuesday, 7.30. J. Archer, leader. Seats free.

Providence Methodist Episcopal church—Rev. J. R. Austin, pastor. Class No. 2, at 10.30 a. m. Subject, "Follow Me." Probationers will be admitted into all membership classes. Epworth league at 8.45; topic, "The Call to Separation." Lucy DeWitt, leader. Preaching at 7.30; subject, "Divine Communion." Seats free.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30 a. m. subject, "Moses." Evening prayer meeting at 7.30. Sunday school at 2 p. m. Peter Hartman superintendent. Epworth League at 8.45 p. m. Evening preaching at 7.30 o'clock. A cordial welcome to all.

St. Paul's Methodist Episcopal church—P. P. Doty, pastor. Service still held in the church, 10 a. m., meeting of the Brotherhood, 10.30, meeting at 11.30. Sunday school; 3.30 p. m. Junior league meeting; 6.30 p. m. Epworth league meeting; 7.30 p. m., evening worship. All are welcome.

African Methodist Episcopal church, Howard Place—Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m.; Sunday school, 2.30 p. m.; preaching, 7.45 p. m. A cordial welcome to all.

BAPTIST

Penn Avenue Baptist Church—Rev. R. F. U. Pierce, pastor (absent in Europe); W. A. McKelvey, minister in charge. Services Sunday; 10.30 a. m., preaching, followed by communion; 12 m., Sunday school; 3.30 p. m., Sunday school at Amherst mission; 6.30 p. m., Christian Endeavor; 7.30 p. m., preaching; prayer meeting, Wednesday, 8 p. m. Morning subject, "Immortality." Evening subject, "The Arrogance of Man." First Baptist church, South Main avenue—Rev. S. F. Matthews, pastor. The usual services Sabbath morning and evening, 10.30 and 7.30. The Lord's supper will be celebrated at 10.30 a. m. and 8 p. m. Sunday school at 2 p. m. Shiloh Baptist church, corner Mulberry street and Adams avenue (under the drug store)—Rev. J. G. Boddie, pastor. Preaching, 10.30 a. m., "The Kingdom of God." "The Necessity of Being in Union." Sunday school at 12 m. At 3 o'clock, the pastor will preach in Wilkes-Barre, to the Baptist church at 2 p. m. Preaching by the pastor, subject, "Six Steps to Heaven." Communion at the close of this service; also fellowship of new members. Weekly notice: E. V. U. meeting, Monday evening; preaching, Wednesday evening; Friday evening, general prayer meeting. All are welcome.

PRESBYTERIAN

Second Presbyterian church—Rev. Joseph H. Odell, pastor. Morning worship at 10.30. Rev. W. J. Clark, laid missionary to India, will occupy the pulpit. Sunday school, 12 m. Christian Endeavor, 8.30 p. m. No evening service. Washington Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. No evening service. Bible school at 12 m. sharp. Christian Endeavor young people at 6.30 p. m. Prayer meeting, Wednesday, 7.30 p. m. A. V. Bowen, superintendent. Evening service and conduct the prayer meeting the following Wednesday evening. All cordially welcome.

EPISCOPAL

St. Luke's Parish—Rev. Rogers Israel, D. D., rector. Rev. Edward J. Houghton, rector curate. Rev. Robert E. Rose, junior curate. Tenth Sunday after Trinity. St. Luke's church—7.30 a. m., holy communion; 9.45 a. m., morning prayer; 10.30 a. m., sermon and benediction; 7.30 p. m., evening prayer; 9.15 a. m., Sunday school and Bible classes. St. Mark's, Dunmore—8.30 a. m., holy communion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 9.30 a. m., Sunday school and Bible classes. East End Mission, Prescott avenue—3 p. m., Sunday school and Bible classes. South Side Mission, Fig street—9 p. m., Sunday school and Bible classes. St. George's, Olyphant—2.30 p. m., Sunday school and Bible classes. St. James, Nicholson—10.30 a. m., morning prayer and sermon; 9.30 a. m., Sunday school.

REFORMED EPISCOPAL

Reformed Episcopal Branch Church, Horse House, Tripp Park—Morning service, 10.30; evening, 7.30. Henry Cardew will preach next meeting. Epworth league, Sunday school, 12 m. Prayer meeting Thursday at 7.30 p. m. Tripp Park Mission (Reformed Episcopal)—Preaching and singing, by Henry Cardew, Sunday school, 12 m.

EVANGELICAL LUTHERAN

Evangelical Lutheran—Tenth Sunday after Trinity. Gospel, Luke, xviii, 41-48; epistle, I Corinthians, xli, 1-11. St. Mark's, Washington street—Rev. A. L. Hamer, Ph. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Luther league, 8.30 p. m.; Sunday school, 12 m. Morning subject, "Divine Providence." Evening subject, "Departing from the Living God." Christ church, Cedar avenue and Birch street—Rev. James Whitaker, pastor. Services 10.30 a. m.; Sunday school, 2 a. m. St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services 10.30 a. m. Sunday school, 12 m. Emmanuel, German-Polish Lutheran church, Reese street—Rev. Ferdinand Sattelmeyer, pastor. Services in the German language at 10.30 a. m. Sunday school 2 p. m. St. Paul's, Short avenue—Services at 10 a. m. and 7.30 p. m. Sunday school at 11 a. m. Rev. H. A. Kunkle, pastor. Morning subject, "Why Does Our Lord Weep?"; evening subject, "Vanquishing the Fox." English Evangelical Lutheran Church of the Holy Trinity, corner Adams avenue and Mulberry street—Rev. E. F. Ritter, A. M., pastor. Tenth Sunday after Trinity. Services at 10.30 a. m. and 7.30 p. m. Morning subject, "My House is a House of Prayer"; evening subject, "Every Man's Duty." Sunday school at

9 a. m. No Luther league meeting during August. Seats free. All welcome. Grace church, Wyoming avenue, below Mulberry street—Prayer and praise service, 9.30 a. m.; divine worship, 10.30 a. m. Preaching by W. W. Adair, general secretary of the Y. M. C. A., subject, "Jehovah-Jireh." Genesis, twenty-second chapter. Sunday school, 12 m. All Sunday evening services will be omitted during August. The prayer meeting, Wednesday evening, will be in charge of the Y. E. S. C. E. Subject for Aug. 6, "The Call to Separation." II Cor., viii-18; I John, iii:15-17. Seats free; everybody welcome.

MISCELLANEOUS

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Pior, pastor. Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 7 p. m. Seats free. You are welcome. Bellevue Welsh Calvinistic Methodist church—Rev. William Davies, pastor. Services during the week as follows: Welsh sermon tomorrow at 10 a. m.; class meeting, 11.30 a. m.; Sunday school, 2 p. m.; English sermon, 6 p. m. The sacrament of the Lord's Supper will be administered in the evening service. Prayer meeting Monday evening at 7.30; class meeting Thursday evening at 7.30. First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning subject, "Hiding and Hidden;" evening subject, "Noah's Carpenters." Class meeting all morning sermon, Sunday school at 2.30 p. m. All welcome.

Zion United Evangelical Church, 129 Capouse avenue, Rev. J. W. Messinger, pastor. Services, 10.30 a. m. and 7.30 p. m. Subjects, "The Highest Object of Pursuit," and "Echoes from Creation." Sunday school, 9.30 a. m. Junior Christian Endeavor, 7.30 p. m. Christian Endeavor, 8.30 p. m. First church (Christ Scientist), 319 Adams avenue—Services at 10.30 a. m. and 7.30 p. m. Reading at 11.45 a. m., subject, "Spiritual testimonies." Wednesday evenings at 8 o'clock. The church is also open every day during the week. The Reading and All Christian Science Literature is kept in its free public reading room. "Science and Health with the Key to Scripture," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letters of inquiry are welcomed and given courteous attention and information free.

Musical Gossip.

During the absence of J. Alfred Pennington from Elm Park church on his summer vacation, the organ will be taken, as usual, by his pupil, Mrs. A. L. W. Price. The following programme will be rendered by her tomorrow: Prelude, Pastoral.....Poole Offertory, "The Good Shepherd".....Foster Postlude, Fugal.....Lemmens Adagio Fideles (Variations).....Belcher Offertory, Andante Cantabile.....Widor Postlude, Allegro in poco Maestoso.....Tours

Mme. Blauvelt, who is spending the summer at Bar Harbor, will begin her next season's tour of the Caymans (Wales) and Norwich festivals in October, immediately after the "festivals," the American soprano will tour Great Britain with all famous English orchestras, among which are the Royal Philharmonic, the Liverpool Philharmonic, the Birmingham orchestra, and the Queen's Hall Symphony, Manchester. "Halle Concerts" conducted by Dr. Hans Richter, the Liverpool Philharmonic, the Birmingham orchestra, and the Queen's Hall Symphony, Manchester. In January, 1903, Mme. Blauvelt will return to America for a series of engagements, commencing as far west as the Pacific coast.

DALTON

"The Millennium, or Christ's Reign of a Thousand Years," will be the Rev. F. E. Thibault's subject at the market place in New Orleans on the morning of July 24th, 1769. Captain Marquis, who had been made commander in chief when the insurgents occupied New Orleans and drove out Uloa in October the year before, went to the market place in New Orleans with Pett and others of his friends to marshal the people against the Spaniards. They put on the French cockade and appealed to the hatred felt for Spain, but all their eloquence could collect only a hundred men, though Pett drew his pistols and declared he was ready to shoot any one who deserted the cause.

STAMPS GIVEN AWAY

Ten extra stamps given away. See our advertisement in this paper. Mens & Hagen.

CLARK'S GREEN

J. C. Higgins, our venerable ex-mail carrier, is visiting numerous friends in Scranton.

Mrs. Marshall Finn entertained her sister and others, from Dunmore, on Thursday.

Mrs. Laura Ives gave a lawn party to a number of young friends at her home, on Friday afternoon.

Mrs. Albert Bill, who has been quite ill, is improving.

Mrs. James Pentecost is spending his vacation at the home of his father, T. W. Pentecost.

Mrs. Floyd Colvin and daughter, Ruth, of Green Lake, are visitors at the home of the former's parents, Mr. and Mrs. J. W. Mulline.

Miss Grace A. Davis has been confined to bed by an attack of hay fever, but is now improving.

Fred H. Thomas, of Binghamton, is visiting his father, Jacob Thomas, this week. They were married beneath a canopy of beautiful flowers and evergreens on the eastern end of the spacious porch.

The ushers were: Oscar H. Stone, William Leach, Floyd Leach and Earl Streeter. Misses Flora Tinkham, Nellie Young, Leonora Bortree and Minnie Streeter were bridesmaids. Dr. Heist acted as groomsmen, and Miss Christine Parker as maid of honor, and little Miss Ruth Akotey, a niece of the bride, was flower girl. The bride wore a beautiful gown of white silk gauze over white silk, and carried a beautiful bouquet of sweet peas and maidenhair ferns. They were ushered in to the sweet strains from piano and violin, presided over by Harold Parker and Robert Parker. After the ceremony about one hundred and twenty-



NOW THAT THE KING IS GETTING WELL, the wise doctors are disagreeing as to what food would be the best for his majesty. If the doctors of England only knew of America's great, pre-digested and ready cooked wheat-flake cereal, King Edward might get well by eating TRYABITA FOOD. It is thoroughly peptonized and well impregnated with celery—Eminent American physicians testify that its a maker of live vigorous blood and the perfect food for weak and tremulous nerves. There is more substantial nourishment in one fifteen cent package than in ten pounds of meat. A high-class scientific cereal food requires intelligent labor. Therefore, we employ only expert union labor. A GREAT BIG PACKAGE COSTS 15c AND WITH CREAM OR FRUIT JUICE IT IS FIT FOR THE TABLE OF A KING—READY FOR INSTANT USE. TRYABITA FOOD CO., Battle Creek, Mich.

THE FIRST AMERICAN REVOLUTION

MARTYRDOM OF LAFRENIERE AND HIS ASSOCIATES AT NEW ORLEANS. O'REILLY INVITES THEM TO DINNER AND AFTERWARD CAUSES THEIR EXECUTION. O'REILLY'S DECREE AS PRESIDENT OF THE COURT.

IN SIX CHAPTERS—CHAPTER V.

THE NEWS of the arrival of the Spanish fleet at the mouth of the Mississippi river came on the morning of July 24th, 1769. Captain Marquis, who had been made commander in chief when the insurgents occupied New Orleans and drove out Uloa in October the year before, went to the market place in New Orleans with Pett and others of his friends to marshal the people against the Spaniards. They put on the French cockade and appealed to the hatred felt for Spain, but all their eloquence could collect only a hundred men, though Pett drew his pistols and declared he was ready to shoot any one who deserted the cause.

Finding their appeals hopeless, the leaders of the revolution went to Governor Aubry, who offered them no hope except in complete submission to the Spaniards. He told them that the king of Spain could not possibly come with the intention of making war on the colony or of terrorizing it and he promised to use his good offices with Count O'Reilly in favor of a general amnesty. Acting on such representations, Lafreniere, Marquis and Milhet, as representatives of the revolutionists, accompanied Aubry's own representatives to O'Reilly's flagship at the mouth of the river, where they were received with the utmost courtesy and apparent friendship. After an address in which Lafreniere assured him that the orders of the king of Spain would be sufficient to put him in complete possession of the colony, O'Reilly entertained them at dinner and "treated them with the most delicate politeness" and "the utmost civility of manner."

As soon as he had landed his army at New Orleans, however, and taken full possession, he ordered their arrest and after a summary trial sentenced all those who had been prominent in the revolution either to death or imprisonment and banishment with the confiscation of their property. Captain Villare, who had commanded the German colonists during the insurrection, had been bayoneted in a struggle with his Spanish guards, but he was tried and condemned to "infamy" with the rest.

The sentence which O'Reilly, as president of the court declared on October 24th, 1769, was as follows: "In the criminal trial, instituted by the order of the King Our Sovereign to discover and punish the chiefs and authors of the conspiracy which broke out in this colony on the 29th of October of the last year (1768), against its governor, Don Antonio de Uloa, all the grounds of the accusation having been substantially investigated according to due forms of law between the parties—on the one side Don Felix del Rey, a practicing advocate before the court of San Domingo and of Mexico, here acting in his capacity of attorney general appointed by me for the king according to the royal authority vested in me—and on the other Nicholas Chauvin de Lafreniere, ex-attorney general for the King of France and senior member of the Superior council; Jean Baptiste Noyan his son-in-

law, Pierre Carrese, Pierre Marquis, Joseph Milhet; an attorney to the memory of Joseph Villare on account of this culprit's demise in prison; Joseph Pett, Baltasar Nasan, Julien Jerome Doucet, Pierre Hardy de Boisblanc, Jean Milhet and Pierre Poupet, accused of having participated in the foregoing crime and subsequent actions, which broke out against the Spanish government and nation—having perused the information, depositions and other documents inserted in the process verbal of this case; having compared the confessions of the accused with the papers found in possession of some of them and by them acknowledged as theirs; having heard the conclusion of the attorney general in his bill of indictment; and taking into consideration all that results from said trial to which I refer, I have to declare and do declare that the aforesaid attorney general has completely proved what he had to prove and that the accused have not proved and established the allegations set up in their defense; that they have made out no exception which frees them from the crime imputed to them and still less saves them from the penalties, which, according to our laws, they have incurred for their respective shares in the excesses which have been enumerated by the attorney general, Don Felix del Rey. So that from these premises, I have to condemn and I do condemn the aforesaid Nicholas Chauvin de Lafreniere, Jean Baptiste Noyan, Pierre Carrese, Pierre Marquis and Joseph Milhet, as chiefs and principal movers of the conspiracy aforesaid to the ordinary pain of the gallows which they have deserved by the infamy of their conduct and ipso jure by their participation in so horrible a crime; and to be led to the place of execution, mounted on asses and each one with a rope round his neck, to be then and there hanged until death ensue and to remain suspended on the gallows until further orders, it being hereby understood that any one having the temerity to carry away their bodies without leave or contravening in whole or part the execution of the said sentence, shall suffer death. And as it results from the said trial and from the declarations of the aforesaid attorney general, that the late Joseph Villare stands convicted likewise of having been one of the most obstinate promoters of the aforesaid conspiracy, I condemn in the like manner his memory to be held forever infamous; and doing equal justice to the other accused after having taken into consideration the enormity of their crime as proved at the trial, I condemn the said Pett to perpetual imprisonment in such castle or fortress as it may please his majesty to designate; the aforesaid Baltasar Nasan and Julien Jerome Doucet to ten years' imprisonment; and Pierre Hardy de Boisblanc, Jean Milhet and Pierre Poupet to six years' imprisonment with the understanding that none of them shall ever be permitted to live in any dominions of his Catholic majesty, reserving to myself the care to have every one of these sentences provisionally

executed and to cause to be gathered up together and burnt by the hand of the common hangman all the printed copies of the document entitled "Martyrdom of the Planters, Merchants and Other Inhabitants of Louisiana on the Event of the 29th of October, 1766," and all other publications relative to said conspiracy to be death with in the same manner; and I have further to declare and I do decree in conformity with the same laws that the property of every one of the accused be confiscated to the profit of the king's treasury; and judging definitely, I pronounce this judgment with the advice of Doctor Jose de Urrutia, auditor of war and of the navy for the harbor and city of Havana and special assessor named by me under royal authority for this cause; and his fees as well as those of the officers employed in the trial shall be paid out of the confiscated property in the manner prescribed by law.

(Signed) "Alexander O'Reilly. "Manuel Jose De Urrutia." When this sentence was announced the people of New Orleans made strong but fruitless appeals for mercy for the condemned. The common hangman refused to carry out the sentence, and as no other hangman could be obtained, O'Reilly changed the sentence from the gallows to the fusillade. Noyan was a young man who had only recently been married, and the appeals in his behalf were so strong that it was proposed to allow him to escape, but it was said that he refused and declared he would die with his friends. On October 25th Lafreniere, Noyan and Milhet were accordingly shot to death in the Place des Armes by a file of Spanish grenadiers after their sentence had been proclaimed by the town clerk. Nasan was sent to Havana and imprisoned in Moro castle, and the sentences inflicted on the others were carried out by O'Reilly, though Nasan, Jean Milhet, Doucet, Boisblanc, Poupet and Pett were afterwards pardoned by the king of Spain. The treacherous Foucault, who appealed to the king of France on the ground that he had acted throughout as his officer, was sent to Paris, where he was thrown into the Bastille. So ended the first revolution—except that the day following the execution of Lafreniere and his friends the Spanish authorities assembled the troops once more in the market place and caused to be burned by "the common hangman" all the documents relating to the republic and all the protests which had been adopted against Spanish authority—among the rest, the declaration in which Lafreniere had asserted that "without liberty there are few virtues," and that "despotism breeds pusillanimity and deepens the abyss of vices." It is said that the revolutionists "met their fate with unshaken fortitude," and the sentence in which O'Reilly condemned their memories "to be held and reputed forever infamous" is now their title to immortality as the first martyrs of liberty and Republican principles in America.

Stamps Given Away. Ten extra stamps given away. See our advertisement in this paper. Mens & Hagen.

MOSCOW. Rev. G. H. Prentice will give an illustrated sermon, Sunday morning. The subject will be, "The Ark of the Covenant." Mrs. Hatch, of Bradford, is visiting her daughter, Mrs. Silvers. Miss Effie Crawshaw, of Minneapoli, was the guest of Miss Ruth Gardner, Wednesday and Thursday. Mr. and Mrs. Adair, of Scranton, were guests at the home of F. B. Gardner, Wednesday. Stamps Given Away. Ten extra stamps given away. See our advertisement in this paper. Mens & Hagen.

Sideache, Backache, Headache. And many other aches to which women are peculiarly subject are generally the result of a diseased condition of the womanly organism. When this diseased condition is cured, sideache, backache, headache, etc., are cured also. Doctor Pierce's Favorite Prescription establishes regularly, dries the drains which weaken women, cures inflammation and ulceration, and heals female weakness. When these diseases are cured the aches they cause are also cured. "I will drop you a few lines to-day to let you know that I am feeling well now," writes Miss Anna Stephens, of Ballsville, Wood Co., West Va. "I feel like a new woman. I took several boxes of your Favorite Prescription and of the Golden Medical Discovery. I have no headache now, no backache, and no pain in my side any more. No bearing-down pain any more. I think that there is no medicine like Dr. Pierce's medicine. I thank you very much for what you have done for me—your medicine has done me much good." The People's Common Sense Medical Adviser, a book containing 1000 pages, is given away. Send at once one-cent stamp for an expense of mailing only. For the book in paper covers, or 31 stamps for the volume bound in cloth. Address Dr. R. V. Pierce, Buffalo, N. Y.

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This signature is on every box of the genuine Laxative Bromo-Quinine Tablets that cures a cold in one day.